

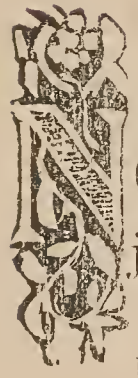
“Ze gagdishim lth asep’lth Am laui; dum zini laut, ni dum gi ama-daluges Jehovah.”

No.1, JUNE 1, 1893.

AIYANSH, NASS RIVER, B.C.

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WE are now engaged in building a school-house at AIYANSH, which we hope to have ready for use next September.



THE RECENT REVIVAL.

NONE who has had an opportunity of judging of the spiritual condition of the native Christians within the last decade, will deny that a revival was much to be desired.

For many years there has been a hankering after the old heathen customs:— festal glory, pot-latching, and the erection of totems. The simple Christian grave stone was fast becoming the old heathen totem, erected with all the pomp and vanity of utter heathenism, hundreds of dollars having been spent on this folly for every ten given to the cause of Christ, until at present there is hardly a village in the country where one or more of these abominations may not be seen.

Further, there was not, nor indeed is there yet, any public opinion on the side of virtue; no fear of shame or rebuke from any quarter. In short the world, the flesh, and the devil were assuming sway all round. But during the past winter a general revival has taken place, which we rejoice to see.

In method it has, however, taken after the SALVATION ARMY, and has proved excellent for evangelising in the heathen villages. But apart from this, open-air work is being strangely misapprehended. It is not a SACRAMENT, yet that is just what is being made of it. It is time our brethren were on their guard, lest this privilege be abused rather than used judiciously. It will need much humility of spirit, ripened Christian counsel, and experienced spiritual direction, if the revival is to be in the end what it was in the beginning,— a blessing.

Now, while I have seen no lack of sincere repentance, and many other tokens of spiritual awakening, I have not yet seen that meekness which is to inherit the earth. On the contrary a dangerous self-confidence; an impatience of spiritual direction and control; an aversion to any Scripture which does not fall in with preconceived ideas; an impetuous rushing at things; and an utter want of consideration for the feelings and opinions of others, are the chief characteristics of most of what has come under my observation.

This is no captious criticism, for I am very much in sympathy with the revival, and would like to see the *best* made of it as well as the *most*; but these are fatal defects and should be remedied at once.

Let our Indian brethren remember that, Christianity did not originate with them; that they received it, by the grace of God, at the hands of CHRIST's servants; and that, to turn round now and vilify those servants, to deny their authority, dispute their teaching, and despise work, is not of the HOLY SPIRIT, but of the *devil*.

TEMPTATION.



Temptation is resistible at one time; it is almost irresistible at another. Temptation when it first begins to act upon us may be overcome, I think, I may say, easily. And he who, when an evil desire rises within him, calls for the help of God, shall escape. W. P-R.



CHARITY.

MI ze diagltiqui ni dum hauklth liksh alalgiuk'lth giat ganlth lthe algiuk'lth lthe giadilth lakha ge, ze net. azeda ak shkiltth CHARITY laui, ltha gum ludildalda-lth hei gan lth gum ni-dihish-yazatqum og.

2. Nilth gi ze an shkiltth gaud'lth prophet laui, gan ze ni da wilai-lth tkanetqulth mysteries, ganlth tkanetqu-lth ganwilaigilst; nilth gi ze an shkiltth tkanetqulth gan-shimotqush laui, gusgaut ni dum gan diagltiqu-lth ni dum gish-wandilth shikskanisht, ze net, azeda ak shkiltth CHARITY laui, ltha gup skwotqui.

3. Nilth gi ze dum dalthdi 'lth tkanetqulth ligi-wili alth dum angaiim-gaudi laut alth gaweit, gan ze ni dum tkal-magelth lthiplthani alth dum malqut, ze net, azeda ak shkiltth CHARITY laui, ltha nigi ligi ago ze hksdai

4. Ltha deuk-gaud 'lth CHARITY, nilth gi amagiatt; nigi di zaqum gaud'lth CHARITY; nigi di lip gwiksh-lthautqu 'lth CHARITY, nigi di aziksht ge.

5. Nigi di kwilth ashkiim welt, nigi shigilth lip gwiksh shi hksdatqut, nigi delt di-shibesqut, nigi kwilth bi-gaudim hadakqut.

6. Nigi di huamlth gaudt lakho-lth hadakqu, yai tkal hish-gwi-shkit-qusht a shimo.

7. Anangt ge alth tkanetqut, shimotqusht ge alth tkanetqut, pisqut ge alth tkanetqut, gal-kshi-yok-qut ge alth tkanetqut a shingit gaud.

8. Gup nigi dum di wil sha-gaudilth CHARITY: ze shkiltth malthashqu, gi gup dum gaudilth wil hauksht; ze hklksh alalgiuk lth giat, dum gi gup sha-golt; ze shkiltth gan-wilaigilst, dum gi gup sha-bakt.

9. Althwil gum lthe gapt ge lth wilaium, gum lthe gapt ge lth an-malthashqum.

10. Gi gup n'dalth ltha dum adixqulth wil lugaudit ge, nilth dum wil ak uk di hauksht lth angapt ge.

11. Alth gai zizoshgi, nilth gi algiukim lthqu t'gilthqu lth haui, nilth gi gaudims zoshkshi, nilth gi haligaud'lth lthqu t'gilthqu lth haui: wai, n'dalth ltha gup giadi, nilth ni wil gi houdanlth wila didelis-lth lthqu t'gilthqu, nigi ni uk haukt.

12. Althwil lugiaum gon alth zim an-kshu-lagaltqu wilth anyegi lth giaum; gi gup wilth lu-ni-gik-gias qui lth dum wila giaum a sha t'gosht ge: gum lthe gapt lth wilai gon, gi gup ni dum wilaikt a sha t'gosht ge wilt ltha di wilaikshi.

13. Wai, dip kona se lth mant, AN-SHIMOTQUSH, AN-PISQU, ganlth CHARITY, gwilal dip kona; nilth gi CHARITY lth widesqudit se.

PAUL

Aposteltqu's CHRIST.

(1. Cor. xiii.)

CHARITY:— lthe anzewilth shimom shibansqu; shamom am; shemom gaiimgaud; ganlth shimom niship shibansqu, alth lthe zim Am's Shimoigt lakha ge.

“CHARITY BEGINS AT HOME.” Old Proverb.

THE PHARISEE AND THE PUBLICAN.

EACH IN FOUR LINES.

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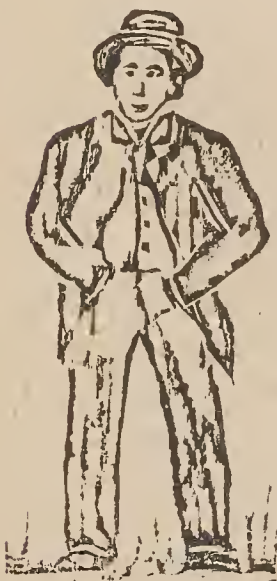
“The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess.”

“The Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other.”

“For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.”
Luke xviii 11-14. C. H. S.

ALTH mi dum
 gaakan-lth gazal-
 zal lth gasinsit,
 ganlth mi dum di-
 kshaouk lth dikdi-
 daklthqut alth zim
 wilp diklthe.

ISAIAH, xlii, 7.



MR. WIEBELT.

Wai, agolth dum weli laut? Dum bagai a n' dum ginamlth HAGAGA laut dum t' gan diagithqu lth dum zint alth zim wilp'lth ganwilaigilst:— nilth net shimalgiuk ge.

MISSION NOTES.

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I WOULD like to be able to give, from time to time, short notes on the progress, or otherwise, of the work at each mission-station. The only information to be obtained at present, as to what is going on in the district, is that gleaned from Indian rumour; and that is not to be depended on. I would therefore be glad of all the assistance my missionary friends may feel disposed to render me in this respect, by sending me short accounts of their work occasionally. I cannot, however, undertake anything containing over 200 words.

THE CANNERIES.

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ANY items of news respecting the CANNERIES, and other branches of industry on the coast, will be welcome. This being our first issue we are rather short of up-to-date information; but we hope to be better off next time. Our desire is to make this little paper as *interesting* and *useful* as possible, and we trust that friends will become both subscribers and correspondents all round.

NOTE:— Communications should be directed to, the REV. J. B. McCULLAGH, Aiyansh, Nass River, B. C.

No. 283 HYMNAL COMPANION.

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“Nelth am wila weli a? Am wila weli.”
2 Kings, iv, 26.

- 1 Ltha T' shibanum Shimoigitqum;
 Nilth dum gan am.
 Nigi di wil liksh-giat lth gaudt ge;
 Nilth gan wait am.
 Gagetqu lth ilthet lthe gaz't ash nom;
 Akshda-lth Amt lthe ginamit laum;
 Dakgiat lth anont t'an dik-de'ntqum;
 Nilth dum gan am.
- 2 Ze lu welum a spait gan-hakqu;
 Dum gi gup am.
 Alth wil azakqu-lth gan-limautqum;
 Nilth gan wait am.
 Am, althwil God wil akyauksqum;
 Am, althwil CHRIST wil hakhoksqum;
 Am, althwil Amt lth HAIQU t'an stelum;
 Ltha gup tka am.
- 3 Ltha pisqum alth dum am-lth gaugum;
 Dum gi gup am.
 Dum limik nom a spait kshtolum;
 Daion dum am.
 Dum ligi T' dagum lth wi Nagwaudum?
 Nelth dum T' ama-giadum Jesus?
 Nilth gan welt, ze ligi daou-um,
 Dum gi gup am.

Amen.

NISHGA-ENGLISH GRAMMAR.

KSHGAUGUM LIZUKQU.

ge [when used with NOUNS] —


Giat ge, Hanag ge, Wilp ge. Us ge,
Mäl ge, Gaid ge, At ge, Düs ge.

Ni dalth ?

Ni dalth gaid ge ? Ni dalth giat ge ?
Iük't, Haanag, Huwilp, Ashus, M'mäl, Gagaid.

Ni dalth ?

Ni dalth h aanag ge ? Ni dalth m'mäl ge ?

 Ze da ak höksqu lth ge, nilth dum wil yai hauks lth a, gi ne alth the; nilth gi azeda angauk lth algiuk alth
ligi rowel (mak vowels dip kona se, — a, e, i, o, u,) nilth dum gi yai hauks lth an, gi ne alth a.Daglh, Ap, Biosqu, Yansh, Gan, Zagwisqu,
Mälkst, Liksh-dä, Mismüs, Halibist, Dakwinst.

LIP GIAN'LTH GIAT.

Gigiaulit. 1. —i, 2. —in, 3. —t.
Hel'it. 1. —um, 2. —shim, 3. —dit.1. Mäli, 2. Wilbin, † 3. Gaidt.
1. Usum, 2. Düsishim, ‡ 3. Atdit.

	Gigiaulit.	Hel'dit.
	{ ... laui, ... laum.	
(Giel. Shki) (Helt. Dok) } lth	1 { ... ash ne, ... ash nöm.	
	{ ... laun, ... laushim.	
	2 { ... ash nün, ... ash nishim.	
	{ ... laut, ... laudit.	
	3 { ... ash nēt, ... ash nēdit.	

Shki lth mäl ge laui. Dok lth gagaid ge laum.
Shki lth ädin laut. Dok lth ashushim laudit.

Shkilth laun a?

Mau'n, Anaik', Halaqu, Laqu, Aks,
Shmak', Delik', Hik', Miyüp, Mäi.

Dok lth mau'n laun a ? Shki lth delik' ge laut a ?

Ei, Ne, -t, nigi, Shimoigit.

Shki lth dakwindsdi laun a ? Ne, nigi shkit laui.

Note:— The plural form, dok, should also be used with
nouns denoting an aggregation of particles as, salt, tea &c.

GANLTH. YAI AGO LTH ?

AN-SHI-WILAIKSH.

1 Ni dalth hanag ge ? 2 Ni dalth halibist ge ?
3 Ni dalth gagaid ge ? 4 Shki lth delik ge laun a ?
5 Ne, shimoigit, nigi shkilth delik ge laui. 6 Dok-
lth mäi laushim a ? 7 Shkilth dakwindsin ash net a ?
8 Ne, nigi shkilth dakwindsdi laut. 9 Yai ago lth
gaid shkit laut a ? [hanag] 10 Ni dalth mismüs ge ?
11 Doklth miyüpdit ash nishim a ? 12 Ne, shimoigit
nigi dokt laun. 13 Shkilth ädin ash ne ganlth gaid-
in. 14 Nigi shkilth daglh ge laudit. 15 Ni dalth
iukt ge. 16 Shkilth düst ganlth ust ash nöm.Key to Nishga Pronunciation:— a as in man; ä as in far; e as in men; ë as in they; i as in fill; ī as in
machine; o as in pot; ö as in mole; u as in cup; ü as in plum; ai as in aisle; au as in cause; oi as in coil; ou
as in shout; g as in gun before a, ä, ë, o, ö, u, & ü; and as in give before e, i, & ü; g as ckh in block-house, but for-
cibly exploded, and is the same before all vowels; i after g is as in mine; k, (or k with accent under) is like ch
in the Scottish word loch; k' as the German ch in Ich; lh is like ll in Welsh (hold tip of tongue to roof of
mouth, and hiss like Anser); qu is sharply whispered off, the u not exploded; z initial equals ds, z final ts.† In declension a sharp final becomes flat before a vowel. ‡ A word ending in s or sh adds i before a
suffix beginning with the same letters. * Gie't means one object, he't several. — noun joined; ... noun plcd.

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FIRST LESSON.

The.

The man, The woman, The house, The dog,
The canoe, The hat, The net, The cat.

Where is ? [gum giel lth ago]

Where is the hat ? Where is the man ?
Men, Women, Houses, Dogs, Canoes, Hats.

Where are ? [heldim ago]

Where are the women ? Where are the canoes ?

A hammer, A bee, A fly, A leaf, A tree, An animal,
An apple, An island, An ox, An awl, An adz.

POSSESSIVE PRONOUNS.

Singular. 1. My, 2. Thy, Your, 3. His, Her, Its.
Plural. 1. Our, 2. Your, 3. Their.1. My canoe, 2. Your house, 3. His hat.
1. Our dog, 2. Your cat, 3. Their net.

	Singular.	Plural.
1	I have ...	1 We have ...
2	{ Thou hast ...	
	{ You have ...	2 Ye, Igi, You have.
3	{ He has ..., (giat)	
	{ She has ..., (hanag)	3 They have ...
	{ It has ..., (gian)	

I have the canoe. We have the hats.
He has your net. They have your dogs.

Have you ?

Salt, Bread, Powder, Fuel, Water,
Meat, Oil, Fat, Rice, Fruit.
Have you salt ? Has he the oil ?

Yes, No, it, not, Sir.

Have you my adz ? No, I have it not.

Gialth:— Nigi di hauks lth a alth ligi algiuk lthe ak
di an-het alth tka gielim ago, wilt lth - miyup &c.

AND. WHICH ?

EXERCISE.

1 Where is the man ? 2 Where is the net ?
3 Where are the dogs ? 4 I have a hammer.
5 I have not an awl. 6 You have an apple and a
leaf. 7 Thou hast my hat. 8 She has not thy cat.
9 It has water and bread. 10 Ye have not their ox.
11 They have our net. 12 We have not your net.
13 Which adz has he ? 14 Where is her awl ?
15 I have an animal. 16 Which animal have you ?
17 I have a dog. 18 Hast thou her canoe ?
19 No, sir, I have it not. 20 The man has it.